

A

True report of the
horrible Murther, which was com-
mitted in the house of Sir Ierome Bowes,
Knight, on the 20. day of February,
Anno Dom. 1606.

With the Apprehension, Detection, and
Execution of the Offenders.

Math. 10. 26.

There is nothing couered, that shall not be disclosed;
nor hid, that shall not be knowen.

Gen. 9. 6.

Whoso sheds mans blood, his blood shall be shed
by man: for man is made after the image of
God.



AT LONDON

Imprinted by H. L. for *Mathew Lownes*;
are to be sold at his shop, in Pauls Church-
yard, at the signe of the Bishops head.

Anno Dom. 1607.

A

True report of the

horrible Murder, which was com-

mitted in the house of Sir Thomas Bowes,

knights on the 20th of February,

anno Dom. 1606.

With the Apprehension, Detection, and
Execution of the Offenders.

And is nothing covered, that shall not be disclosed;
nor hid, that shall not be known.

Gen. 22.
If thou shalt man blood, his blood shall be shed
by man: for man is made after the image of
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Printed by I. B. for Stephen Lowmyer

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To the Reader.

If seemed good, and conuenient, in the iudgement of diuers right Honorable personages, whose ample authority in the Common wealth, equall'd with a loue of the weale publique, is incessantly busied, in desire of preserving (so far as in them lies) the glory of their Countrey, and in care of curing the evils either growen or growing among people, that this narration should be made and published, whereby Gods holy Name might be glorified, in the discouerie, the Iustice of this Realme cleared and magnified in the punishing of this heinous fact, and disordered people terrified from running the like course, at the hearing hereof. In a due and dutifull fulfilling of their pleasure, one that was present at the death of the murtherers, and heard their confession of the murther by them done, hath here set it downe in writing, as fully for the matter, as directly for the manner, as his memorie could afterwards serue him to record it; as

To the Reader.

*truely and sincerely, both for matter and maner, as his
conscience could guide him, either from wronging the
dead, by casting fowler aspersions on them, than is iust;
or the living, by concealing from them, any thing here-
in fit to be known. Whosoever pleaseth to reade it, how-
soever he be pleased to estimate the small paines of him
that wrote it, yet let him rightly value, and accept
shankefully the honourable purpose of them, that moo-
ued it; which was, That the bad might heare and
feare, and the good might live in more
safetie and peace.*





A true report of the horrible Mur-
ther, which was committed in the house
 of Sir IEROME BOVVE, Knight, on
the 20. day of February, Anno Dom. 1606:
with the apprehension, detection, and
execution of the offenders.

He manifold infirmities, where-
 into the aged body is incident,
 causing a restlesse wearinesse
 to the soule, induced *Salomon*
 to call the declining age of
 manslife, by the name of euill Eccle. 1. 2. 7.
 dayes, wherein no pleasure
 is to bee founde: so the impietie, and the ini-
 quitie, which now adayes are growen so ranke
 and ripe, to the great grieve of the well min-
 ded, may mooue vs both to thinke, and call these
 euill dayes, the declining age of the worlde,
 wherein there is verie little, if any pleasure, ei-
 ther to good, or badde. For, to the vicious,
 the euils that they doe, promise a false delight in
 the

*Seclera falsam
 lætitiā tribu-
 unt, veram tri-
 stitiam relin-
 quunt.*

The Murther done

Facientes magis, quàm patientes mala, plangendi.

the time of doing, but leaue a true sorrow behinde them, being once done. And to the vertuous, the euils they see, and heare of dayly done, giue matter of grieffe, ouer the innocent, that are the patients, and much more ouer the nocent, that are the agents. For, as it is thought, that *Adam* was more griued at the sinne of *Cain*, than for the slaughter of *Abel*: so, it is like, that such as bewaile the wickednesse of the time, be more the offenders, than the offended, because that *actio iniqua displicet, passio iniqua Deo placet*. A wrongfull suffering is commendable and rewardable, but a wrongfull doing is abominable with God.

Math. 13. 39.

Clamātia peccata.

Iohn 8. 44.
Homicida ab initio.

* Properly of Rome.

In the fruitfull increase, and crop of finnes, which is ripe vnto haruest, & ready to be cut downe, when it shall please God to send his reapers about that office, there is one, to wit, the sinne of murther, that ouertops all the rest, of a higher growth, reaching vp to heauen gate, of a lowder crie in Gods care for vengeance, then any other crying sinne, and of a more like and liuely resemblance, than all the rest, vnto the sower, who is styled, A murtherer; and, agreeable to his title, hath euer been a blood sucker, vn-satiably thirsting after the blood of mankinde: a sinne it is, that makes the end of the world correspondēt to the beginning of it; for, the world was of no long standing, before that the earth was defiled with the blood of one brother spilt by the hand of another: * *Frater no primi maduerunt sanguine muri*. And now toward the ending of the world, blood toucheth blood: before one murther bee punished, another is committed. Such as haue gotten the bitte of gouernment betweene

in Sir Ierome Bowes his house.

• twene their teeth, and the raines of obedience loose on their neck, being both awlesse and lawlesse, make no more reckoning to shed blood, than to spill water on the ground: nay, the earth is more mercifull than they, for it drinckes vp the blood, that they profusely and barbarously spill. So the world shall end, as it began; *Sanguine caput, sanguine finis erit.*

Such dissolute and licentious people, as debarre not themselves, in the pursuite of any thing, whereunto their inordinate desires doe leade them, are blinded, or very dimme-sighted through the deceitfulness of Satan, that they see a coloured appearance of some profit to redound vnto them, but see not the foulness of the fact, that quite annihilates the promised profit. *Nam in eadem re, & utilitas, & Cic. lib. 3. de Off.*

turpitudine esse non potest, saith the Orator. They conceiue a vaine hope of impunitie; but behold not, how God, if he do not frustrate the intent, yet neuer giues prosperous successe, after the euent, to the workers of so inhumane workes: τῶν μεγάλων ἀδικημάτων Herodot. lib. 2.

μεγαλαὶ αἱ τιμαὶ παρὰ τοῦ θεοῦ: Great punishments are laid vp in store with God for greed offenders: and as his displeasure in the punishing, so his wisdom in the disclosing such workes of darknesse, oft times doe wonderfully manifest themselves; so that seldome doe men of blood goe in peace, and in a full age, to their graue, like a ricke of corne, that cometh in due season into the barne, *sed volant ad inferitum:* but, they haste to the halter; either the hand of God, or the sword of iustice doth cut them off. So that by the one, or the other, or both, they verifie the saying of the Prophet, *The blood-thirstie and de-* Plal. 55. 23.

ceitfull

The Murther done

ceitfull man shall not live out halfe his dayes.

A continuall varietie of examples herein, answering to the assiduitie of the offence, might guide others, to feare God, and honour the King, in religious and loyal subiection to their precepts, and lawes: but if many passe ouer vnregarded, yet happily, this one, which is the subiect of this discourse, may be a rub or stop in their way, that runne these damnable courses, either to the preventing of their viter ruine, or to the making of them lesse excusable in their fall.

I haue sometime heard, and oft times read of murthers, as hainous in the fact, as this was, that I am to write of: but, of none did I euer heare or reade, more audacious in the attempt, than was this, or more odious to God and man, by reason both of antecedent circumstances, and a sinfull sequell of concurring offences attending thereupon, which serue to aggrauate it, to the superlatiue, nay, aboue the superlatiue degree of sinne, and make it aboue measure sinfull.

The time, and place, when, and where it was done, declare a shamelesse boldnesse in the doers. The consideration of the parties, by whom, on whom, and against whome it was wrought, make it detestable to God, to Angels, and to men. The confident deniall of the fact vntill death, or till they came to the very gates of death, with protestations, contestations, and direfull imprecations, added still more and more ciphers to the summe of their sinnes, making them innumerable, & themselves damnable, if God had not been mercitull in their conuersion,
before

in Sir Ierome Bowes his house.

before their last conclusion. For, at the very place of execution, and not before, by Gods goodnesse were they wonne openly and freely to confesse and bewaile their fault; from whence I set this narration.

In regard of the time; I may call it a sinne at noone day: for, it was committed on the twentieth of February, at high noone: when the Sunne was at the highest, then was their sinne likewise at the highest; or rather, I say, then were they in the deepest bottom of that pit, which they purposed to dig: and, for the place; it was a sinne in the common streete, in the house of Sir Ierome Bowes, Knight, neer vnto Charing-crosse, opening into the streete. But more than that, the place cries shame on their sinne, for the vicinitie vnto the Kings Court, whereto more honour, and reuerence is due, then that any sonne of Belial, or man of blood should dare to attempt so ignoble an acte, so neere to it. But as Zenophon said, *Impudentia dux est ad omnem turpitudinem*: So, it is true, when men are once come to that ripenes (more firly might I name it rottennesse) of sinne, that, *infames gressus eorum*, as Salomon speakes, they are shamelesse in their wayes, and lewd in their paths; then like the horse into the battell, they run boldly into any dangerous action, vpon any perillous aduenture. If in the night, the time of darkenes, they had gone about this worke of darkenes, and in some remote place, farre from neighbouring houses, to haue auoided the eye, and care of people, though they could at no hower be hid, from that eye, that sees as cleere by night as by day, and no where from that
B
presence,

q. 8. 11 do I

q. 8. 11 do I

Prou. 2. 15.

The Murther done

Iob 11. 8, 9.

*impela im-
pela.*

Susan. 9.

presence; that filles heauen and earth, that is higher then heauen, lower than hell, longer than the earth, and broader than the sea; their boldnesse had been of a lower straine: but at mid-day, when light did compasse them, which might confound them; and in a house next the streete, people continually passing to, and fro, by the doore, which might amate them; and so neere the Royall Court of our Souereigne (the dignity whereof might ouerawe them) to doe so execrable a deede, is an argument of their want of shame, and fulnesse of impudencie; of their hearts hardened, and eyes cast down with the sinfull Elders, from perceiving any obiekt, that might discourage them. And yet mindeful of my promise, not to wrong them, I must put a difference betweene them in their boldnesse, when I come to set downe their owne confessions at their death.

The parties, that wrought this mischiefe, were two young men; the one of them called *Edward Wilson*: the other, *Robert Tetherton*, two brethren in euill, not of one blood, yet in one bloodie action brethren; liuing one maner of life, dying one sort of death; a sinfull life, a shamefull death; a death iustly aunswerable to such a life. They both had beene hanged before this time, if they had beene right serued, for robbery layed to their charge, whereof they were indicted, and arraigned at Newgate; but, aboue any desert in them either past, or present, out of some conceiued hope of future amendement, their life was giuen them. Which vnderferued mercie, and escaped daunger, might

in Sir Ierome Bowes his house.

might haue reclaimed them from vice to vertue, to obedience vnto lawes, and to loue of their countrey, that had bred them, fedde them, and now saued them from death, if they had had grace, to make good vse thereof. *Vt augentur dona, crescant rationes donorum.* But, as it fares oft times with gamesters, win they, or lose they, they must needs hold on play: if they lose, desiring to recouer their losse; if they win, presuming on their gaine: So it prooued with these two, hauing beene pardoned for stealing, yet still will they steale; they fall into a relapse, and returne to their former course; either out of a presumption to escape, as they had done before, or else out of a desperate resolution, to trie the vttermost. So then, the lenitie, and clemencie extended to them, for the reforming of their liues (but abused by them, to a futher progresse in the wayes of wickednesse) makes this fact, in them so vngratefull, the more hatefull to God, and their countrey. *Patientia lasa vertitur in furorem.* Their mishap is lesse pitied, that once hauing escaped shipwracke, will to sea againe. Of their fact there is more detestation, and of their fall lesse consideration had, that once being saued, will incurre new danger, and abuse their life giuen them, to the killing and spilling the blood of others.

The partie on whom this murther was committed, was a woman seruant, called *Ioane Wilson*: one (God knowes) that no way had wronged them, nor intended them any hurt; a poore sillie harmelesse woman, one that for names sake, and for fellowship sometime in seruice with one of them, being

The Murther done 112

of his name, *Wilson*, and hauing serued in house together with him, might haue expected more kindenesse at his hands, than she found; this poore soule, neither suspecting them, nor expecting anie such thing, as they purposed, for olde acquaintance sake with one, welcomed both into her Masters house. But, at the turning of her backe, vpon some occasion of businesse, one of them, namely, *Tetherton*, with an iron, prouided, and brought by him, for the purpose, stroke her on the head: vnder which stroake, shee falling; *Wilson* with a cord presently put about her necke, dragged her downe thorow an entrie, into a lowe Cellar, where they left her lying, till they had gone vp to the vpper roomes of the house, and acted the second part of the worke they came about; to wit, with that iron, which serued to both turnes, made themselues a way through doores and lockes, to the place where they knew some treasure lay. Which when they had seazed vpon, they heard the woman crye belowe in the Cellar: whereat, *Wilson* ranne downe in haste, and stopped her mouth with a gloue, till *Tetherton* came after him, with the iron barre: who hauing giuen her the first blowe, gaue her also the last, that the whole worke might be his in the performance, which by his confession, was *Wilson*s in the deuising; for so it seemes they shared it betweene them: that at it was sayde of *Lalio*s and *Scipio*, a farre more worthy couple (vnmeete, indeede, to bee named with these) and in a better cause, that one of them did make the Play, and the other did acte it; the one of them composed, and the other exposed it to view:

in Sir Ierome Bowes his house.

so may I say of these two; if *Tethertons* confession were true, that the one plotted, the other performed this matter betweene both, the woman misdoubting no euill (how prouided for God, or preprepared for death, I know not) was suddenly, and cruelly murthered. It is not like that they gaue her either space, or counsell, first to call on God, ere shee died, God not being in their thoughts at that time. Thus came death vpon her at vnawares, and so doth it vpon many, and so it may on any suddenly come, and ouertake them, ere they looke or prouide for it. Besides the holde wee haue of our life naturally, which is but weake, (*omnia sunt homini tenui pendentia filo*) by a small and slender threed; we are incident into a world of casualties, that may quickly cut this threed asunder. There is but one way for vs to come into this worlde, but many wayes to goe out of it againe; *mille modi mortis*, and so many, that we stand in perill euerie houre, of some, or other: the souldier that puts on his armour, may not boast, as hee that puts it off: he that riseth safe in the morning, cannot secure himselfe of going safe to bed at euening. It was told *Iulius Caesar*, that day that he was slaine in the Senate house; *Dies hic venit, sed non praterijt*: This day is comne, but not yet gone: So might it haue been sayd to this poore woman, in the beginning of that day, that shee was slaine, This day is begun, but not yet ended; for the period of her dayes preuented the end of that day: and what to her, may bee sayd to all; they that see the Sunne rise, are not sure to see it fall; they that dine with the liuing, may perhaps suppe with the dead, as *Leopidas*

Ne gloriatur
accinctus, ac
decinctus.

The Murther done

Forſan apud in-
feros cenabi-
mus.
Horat.

was wont to ſay : or if we liue out all the day, yet we
are vncertaine of the next morrow ; *Quis ſcit an ad-
ijcient hodierna tempora ſumma craſtina diſ ſuperi?*

Jonah 4.7.

Jonah his gourd, that flouriſhed ouer night, was
priuily ſmitten, ere morne aroſe : Many haue gone
well to bed, neuer awaking againe, till the day
come, when all that ſleepe in the duſt of the earth
ſhall awake : and therefore the counſell, that a hea-
then Poet gaue, is not vnwholeſome for a Chriſtian to
take and follow.

Dan. 12.3.

Horat.

*Inter ſpem, curamque, timores inter, & iras,
Omne crede diem tibi diluxiſſe ſupremum.*

Amidſt the hopes, the cares, the feares,
And griefes, that on this life attend,
Thinke euery morning, that ere night,
Thy Sunne may ſet, thy life may end.

For her miſhap may happen to others ; Where
tongue and lookes, without, pretend loue, there the
heart, within, may intend miſchiefe, as theſe two did
to this woman : but, the leſſe that her ſuſpicion was,
or prouocation of them, the greater is the abomina-
tion of their fact.

The partie againſt whom it was done, was Sir
IEROME BOVVEs ; whom, that they might more
couertly robbe of his goods, they murdered his
ſeruant : a Gentleman that had deſerued better at
their hands, then thus vnthankfully to bee re-
warded, with loſſe of his goods, death of his ſer-
uant, and diſquietneſſe of himſelfe : for, howſoeuer
he might make little reckoning of his loſſe, yet that
his dwelling houſe ſhould be made a ſlaughter-
houſe, he could not but be grieued. They ſtood in-
debted

in Sir Ierome Bowes his house.

debted vnto him no lesse, than their liues came vnto; he was the meanes to to saue them both from hanging when they were arraigned at Newgate, whereof I made mention before. One of them had been his seruant in house: but the olde saying, in prooffe and practice is often renewed, and was found true in them; *Saue a theefe from the gallowes, &c.* Thus to requite good with euil, and mercie with cruelty, was the very pith and marrow of vngratefulnesse. It had been too too impious, against whomesoeuer: but, against one, to whome they did owe both their liues and themselues to deuise and worke such wickednesse, was a sinne of a scarlet graine and die, deeply and double died; in cruelty to the slaine seruant, and ingratitude to the liuing master.

Coccus bis
tinctus.

But what should we wonder at their vngratefulnes to man, when they were so vnthankfull to God, and their countrey, for their life once giuen, and againe bestowed on them, when by their demerite it was lost? They were such corrupt trees as *S. Iude* speaks of, twice dead, once in lawe, but saued; now secondly by lawe, plucked vp by the rootes. Straite and sharpe lawes may terrifie lewde persons, and sometime moderate them in their outward actions: but, where the feare and loue of God is not in the heart within, there is small regard of any due demeanour without, towards men; for it is onely religion in the soule that best enables, and most of all leades men into vertuous, honest, and ciuill offices. Or what should we make straunge of this vngratefull dealing in these two malefactors, towards him that meritoriously

Iude 12.

The Murther done

might haue claimed their loue and best seruice. when as it is no strange or vnusuall thing to see the requirall, that the snake in the fable is sayd to make to the trauailer, dayly made to those, that best deserue; and by those that ought to make a far better repayment. For the better declaring what the snakes requirall was, giue me leaue by the way to interpolate the fable. A Trauailer, weary in his iourney, by chance fate downe to rest him vpon a hills side, vnder which was a hollow place, vnknownen to him, wherein a snake did lurke: The Snake subtilly perceiving the Trauailers presence, cried out, and earnestly craued his paines in opening her a way out of that prison wherein she lay, with faire promises of ample gratification for his labour: the simple Trauailer being ouer credulous, graunted her request, rowled away the stone, and gaue the serpent an easie egress. She no sooner set at liberty, but stoong him that had wrought her freedome: whereat he, much amazed, said; Is this the reward you promised me? Yea, answered she; for thus, and no otherwise, wont well deseruing benefactors to bee rewarded. I am, sayd the Trauailer, a plaine simple countrey man, I knowe not what the Lawe is, or custome either: yet I pray thee, let the matter be heard by indifferent persons, whether I be wronged, or no. They both agreed hereunto, and went foorth together to seeke daies-men: Going, they first met with an old horse, that in his prime of age and strength, had beene a horse for seruice, but now was thrust out to pasture alone, imployed sometime in carrying a packe: they demaunded of him why he was so solitarie, why
not

Least suspecting, soonest
deceiued.

in Sir Ierome Bowes his house.

not at home in a stable among companie, and at better fare? hee answered, in my youth I serued to tilt and turney, and deserued farre better, then you see mee now serued: after all my seruing and deseruing, heere am I put to feede awhile, till I come to feede hungrie dogges. Harken, said the Serpent, the verdict goes on my side: yea, but one witnesse is not sufficient, saide the Trauailer. In the mouth of two, at the least, must euerie word be ratified, let vs call more to witnesse. So seeking further, they found an old dogge, in the like condemnation with the horse, that sometime had afforded his master pleasure, but was now in a string, redde to be hanged vp, as vnseruiceable any longer: now, said the Serpent, thou art cast by the mouth of two witnesses. Thus as it is awarded, are the beast deservuers commonly rewarded: take therefore thy happe in good part, and be gone, the more frequent it is in vse, the lesse greiuous may such vllage be to them, who finde it. *Malum, quo communius, eo leuius*: so may this gentleman rest more contentedly with his mischance, in that it is not his chance, or his case alone.

Now that they haue killed, and taken possession, kild the seruant, and taken possession of the maister his goods, let vs goe on, and see how the matter is carried along by them; by that forenamed sequele of euills, as flight, change of their names, deniall of the fact, auerring, and avowing their integritie, deuising of shifts, and lyes to colour the matter withall. *Mala non sunt sola*, euills goe not alone

The Murther done

Prov. 5. 22.

2 Reg. 5.

Iohn. 9.

Heb. 9. 14.

Zach. 5. 7.

vnaccompanied: but as in a chain, one linke drawes on another, so one sinne begets another, till with the pluralitie thereof, the sinner bee fettered, and bound as with chaines (*Funibus peccatorum constringitur peccator*) till hee that led captiuitie captiue, bee pleased to release him. Idleness was in them, as it is in many like them, the sinfull damme of a cursed brood: it brought forth *luxum*, & *luxuriam*, wantonnesse, and riot, rapine, and robbery; for, to labour they list not, and to begge they were ashamed: yet want they would not, its ale then they needs must: and to couer their stealth, they will dawbe it ouer with blood. Thus went they on deeper and deeper, till they fell in *Barathrum nequitia, et in malitia profundum sine fundo*, into a bottomlesse pit of destruction. Having ended all that they intended in the house, out they goe, as *Caine*, after he had slaine his brother, to range ouer the wide world; & first, they take water into *London*: they were fowly stayned with blood, they needed washing. But all the water in the Riuer, though it were as powerfull as was *Iordanto Naaman*, or as was the poole *Siloe* to that blind man, could not cleanse their filthines, or wash out the blood-spots of their soules: only the blood of Christ was able to purifie their consciences from dead workes. By water they beginne their wandring course. The water is ponderous, yet euer fleeting, *Difficulter suo termino continetur, effluit unda grauis*: In like sort lay their sinne, like a talent of leade on their soules, heauily burthening them: yet for all this load, they

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they cannot stay in a place, but trauaile they must: and whither first? to *Smithfield*, to furnish themselves with horses, to flye away vpon. They had bargained for two Geldings before the murther: and after it, being stored with money, they pay for the; and by foure of the clocke, the same day, that the deede was done, away they goe, iourning on, till they came to *Westchester*, there to take shipping for *Ireland*. Euerie ground, whereon they trode, was an *Ireland* to them, a Land of anger and wrath incensed against them, in his breast, who is *index*, & *vindex sceleris*, the reucaler and punisher of such wickednesse; of such wrath, as was *ira dira acuta in lanceam*, irefull, and direfull, readie to take vengeance. They were gone so farre on their way, as to *Chester*: but goe whither they could, they could not goe so farre, but Gods hand could stay them, & bring them backe againe. Hee, who can at his pleasure arme the creatures, to be reuenged of his enemies, there set the windes full in their face, that crosse the Seas, or passe the Seas they might not. And which is a most euident token, that it was his pleasure to stoppe their course, I haue hearde it credibly reported, that for a long time together, the winde stood full in their teeth opposite to their passage: but as soone as they were apprehended, it straight way changed, and remooued into another corner, fitting transportation, or sayling into *Ireland*; so as the dwellers there did acknowledge, that it was *digitus domini*, the Lords doing, maruailous in their eyes. I

Sap. 5. 20.

Sap. 5. 17.

The Murther done

Ibicus vt pe-
rijt, vindex
fuit aliuolās
grus. Auson.

could make this discourse voluminous, if I would
heere speake of the variours, and maruailous opera-
tion of Gods finger in the disconerie of murtheres,
how some haue been reuealed by foules of the ayre,
some by dogges, some by horses, some by their own
tongues, vttering it in their sleep, or awake, out of the
fulnesse of their harts, furcharged with griefe: some
after many yeares conoealment; as I haue heard by
two graue, reuerend Iudges of this Realme, that in
going their last circuit, in Lent last past, two mur-
thers were brought to light, the one whereof had
beene smothered 18. yeares, the other 22. yeares:
both the murtherers tried before them; conuined of
the fact, condemned and executed for the same: but
my meaning is not to recite stories, but onely to de-
clare this, which I haue in hand. While they staid
for winde at *Chester*, the crie of their offence was
come thither: whereupon, they, like Inough to bee
the men, whom the crie in the pursuite did describe,
were apprehended vpon suspicion, conuened be-
fore the Magistrates in that Citie. Their names they
had changed, *Edward Wilson* into *Edward Dan-
ford*, and *Robert Tetherton* into *Robert Smith*. In-
deed, if rebaptization were allowable, they needed
new Christening, for the ablution of their vnclean-
nesse: and they so ordered themselues, being men of
disorders, that *Smith*, alias *Tetherton*, went by the
name of Master; and *Danford* alias *Wilson* as his
man. *Similes habent labra lactucas*, Like lettice, like
lippes. Trim tram, Like master, like man; so faithfull
a seruant was the one, and so louing a master was the
other

in Sir Ierome Bowes his house.

other, that they forsooke not one another, till death (that sunders friends) parted the: they hanged together master and man, though it were, *inuerso ordine*, the man before the master. Well for all these names, and by-names, they could not carrie the matter so cleanly, but that in their seuerall examinations, they were found of different answers, and sometimes contrarie to themselves. *Oportet mendacem esse memorem*, a lyar needes a good memorie, least hee be taken tripping: yet vnlesse they know, before hand, all that would bee asked, it is impossible, for all their plotting, and deuising, to bee found constant, and consonant in their answers to all interrogatories, that are made. Falsehood and truth may strue awhile: *sed magna est veritas, et preualet*, trueth will get the masterie at last, and fraude will eade like frost, fowly. Vpon the coming of one of Sir Ierome Bowes his seruants to Chester, where they were, their true names were knowne, the presumptions against them waxed stronger, and plainer dayly: & by the appointment of such, as are in authoritie, they were brought backe to London, from whence they had fledde, all the way, with lowd lyes, and deepe protestations impudently denying the facts, denising how they might shift it off, and free themselves out of the net, wherein they were caught. Among other their forgeries, Tetherton, who had the more working braine, and more subtile fetches, cast about how to auoide the two strongest presumptions, that hee imagined, could be had against them; which were of

The Murther done 12 iii

certaine golden buttons, that hee had shewed to diuerse persons in *Chester*, and of so much money as was found about him. He, foreseeing that he was like to be vrged sore with these two, whence he should haue them, being of no knowne meanes for such supply, deuised first, for the buttons, to send to *London*, to haue other of like fashion made; that vpon inquirie, where hee had those buttons, he might answere, they were made for him in *London*, and that he could name and produce the maker, to auouch the same. And for the money hee inuented this euasion, that being demaunded, how he became so well stored, hee would say, he receiued it of a gentleman in *London*, called Master *Johnson*. And that Master *Johnson* might accord with him in his saying, hee framed a Letter vnto him, in way of request to second his assertion, with a direction inserted therein (if he were put to his oath for the confirming thereof) what, and how hee should sweare thereunto. I thought it not amisse, to set downe heere by the way a Copie of the Letter, and of the forme of the oath; which can no way blemish Master *Johnson* his reputation, though *Tetherton* were his Ally, as hee calles himselfe: for a right honest man, may haue a knaue to his kinsman.

The

in Sir Ierome Bowes his house.

The Copie of the Letter.

Cousin *Johnson*, I am bold to trouble you once more, concerning my life, though I must excuse my vnnaturalnesse, for I know not how to excuse my selfe, of the vnkindnesse I haue shewed to you, for your kindnesse, and the forgetting of my dutie for your loue towards mee; yet let my brasen face appeale once more to your good nature, and let that flowe more then my desert. I am apprehended vpon suspicion of robbing *Sir Ierome Bowes* his house, and killing his Maide. Now I vow, and protest before Almighty God, that I am as cleare of that fact, and of all murders else, as anie man that liueth: and that, I hope, shall be manifestly proued. Now if I shall bee so much bound vnto you, as to helpe mee out with this matter: which is, indeede I came to thirtie pound by chance, and I bought two Geldings, & came out of *London*, as it should seeme about that time: now if I shall intreate you, but to say, that I comming

The Murther done

*One whome
he had robbed
before.*

out of the Countrey, at the beginning of the Terme, I deliuered you thirty pounds to lay vp; and that I told you, I meant, after I had done my businesse, that I had in hand, concerning *VVarde*, to buy a Gelding, and to goe into *Ireland*: and I came vnto you the nineteenth day of February last past, and desired my money, and you deliuered it mee; and so I tooke my leaue of you. This being done, I am freed from all matters, that can be alleaged against mee: and my father will iustifie, that I brought as much out of the Countrey, at the beginning of the Terme. So I ende, remaining in your hands aliue or dead.

*Your tormented kinsman lying
in prison. Ro. Tetherton.*

Postscript.

I feare, you must be faine to take your oath of this, to saue my life: and I shall bee more bound to you, than to my selfe; and my life shall still remaine in your hands to command.

R. T.

The

in Sir Ierome Bowes his house.

The forme of the Oath.

I say, my Cousin Robert Tetherton came to mee at the beginning of Candlemas Terme, and brought mee thirty pound, and desired me to keepe it for him, until he had dispatched his businesse, about Ward, and then he meant to buy him a Gelding, and goe for Ireland. So hee came to me the 19. day of February last past, and desired me to let him haue his money, and so he had, and then took his leaue of me.

Hee that surpassed others in villanie before, here exceeds himselfe therein. For to speake, in Saint Augustine his words, *Vincit homicidam, qui prouocat hominem ad iurationem, & scit eum falsum iuraturum*: he that prouokes a man to sweare, and knowes it an vntueth that hee is to sweare, exceeds a man slayer: for a manslayer kills but the bodie, but hee kills the soule, yea two soules, both his soule that doth sweare, and his owne; hee had killed the body of one, and now prouokes another to slay his soule, by perurie, by lying: *Os quod mentitur, occidit animam*. The mouth that speaketh lyes slayeth the soule.

This Letter was intercepted, ere it came at Master Johnsons hands: who (as I assure my selfe) if hee had

D

recciued

Aug. Serm. de
dec. Io. Bap.

received it, would neuer haue satisfied the desires contained therein. For the gentleman is of that good fame, and name, for his vpright conuersation: that, in the perswasion of all that know him, hee would neither so haue sworne, nor saide for any alliance with the partie, or for any wordly commoditie vnto himselfe. The Letter was produced against the prisoner at the barre, who, notwithstanding, that he sawe his deuices both frustrate, for the buttons, and money, yet persisted in his former obstinate deniall of the fact. These were sufficient inducements, to make the world thinke them guiltie: but as it pleaseth God, to suffer the wicked to walke in a circle, as the Prophet saith, *Impij ambulat in circuitu*, trauailing, but neuer a whit the neerer; so were they infatuate, and in their forecasts so improuident, as to keepe still about them, one more remarkable token of their fact, than any yet heard of; to wit, a canuas bagge, wherein was part of the money that they had stolen. Of foure bags, which they had taken away, in their robbery, they had reserued onely one, which was more easie to bee knowne than all the rest: which Sir IANOME BOVVA, knowing assuredly, and affirming verely to haue been his, both in the mind of all present, and out of the mouthes of the Iury, it was giuen and graunted, that E. W. and R. T. were guiltie of the robbery and murther, whereof they were accused and arraigned. Yet were they so far from being daunted therat, that with confident and insolent tearmes, they still justified themselves,

Psal. 11. 8.

ob. imp. 2. qu. 4.
1. 1. 1. 1. 1. 1.

in Sir Ierome Bowes his house.

selues, and verified the saying, *Homine impudente nullum animal est confidentius*, when man once Srob. ser. 3 a. passeth the bounds of modestie, he surpasseth all creatures in obdurate & vnflexible obstinacie: and so they continued after sentence of iudgement denounced, til they came to die. Though I haue heard, that *Wilson*, on the Saturday night, after their triall and condemnation, did open his minde in part, to one talking with him, confessing himselfe some way touched, and interessed in the busines: Yet I knowe another, that was with him, & with *Tetherton* also, on the Sondag following, the day before their executiō, that neither by perswasion, counsel, entreaty, enforcement, nor by any means could wrest from them the least acknowledgement, that either they did it or consented to the doing of it, or knew, or heard of the doing of any such thing, till it was ripe in mens mouthes, and in a common report, that such a thing was done. *Wilson* being conferred withall first, then, in the prison, vicerly denied whatsoeuer he had acknowledged the night before: saying, that vnto death he was adiudged, and to die hee was not affraid, and so much lesse dismayed in suffering death, for that he was as cleare of that wherefore he was to die, as any man in the world; and so continuing without any alteration or change of minde, concluded the conference, with a farewell, and a promise of persisting in that deniall to his last breath. *Tetherton*, being dealt withall after him in like sort, was alike vnmoueable, from his former assertions of his innocencie herein; confessing, that

The Murder done

that for other hainous sinnes, which hee had committed, hee was most worthy of death, and that he took this shameful end, whereto he was like to come, as from God, a conclusion iustly inferred vpon the premisses of his former life, whereof most part had been very wicked; *Conclusio semper sequitur deteriorē partem.* But of this crime, whereof hee had been accused and condemned, hee was guiltlesse: wherein (said he) if I were faultie, I should thinke no torment proportionable to my offence: and yet againe (said hee) though I knew my selfe faultie, I see no reason why I should confesse it, seeing that no man (these be his owne words) is bound to accuse himselfe. But in this point, grounde being worne of him, in that, by accusing himselfe, hee could incurre no deeper danger, than hee was already fallen into; standing, as a man dead in law, by the sentence of condemnation, hee fled to another hold, that hee was vniustly condemned; for that no man ought to be condemned, vnder two witnessess at least, and not one produced against him; but some wrested and forced allegations of no moment. Being told, that confession of his fault was the ready way to finde remission to his soule, when sitting out of the bodie, it should come and appeare before the iudgement seat of CHRIST, to receiue a reward according to the things done in his bodie, whether good, or euill; he sayd, he neither could nor would euer confesse any such fault, whereunto hee was not guilty.

2. Cor. 5. 10.

in Sir Ierome Bowes his house.

justly chargeable; putting it aside, with a question; why there should be a generall iudgement, at the end of the world; if the soule passe a triall, and receiue reward forthwith vpon the departure hence: It was answered, that the end of the generall iudgement rightly knowen, and seriously considered by him, might bee a forcible motiue to him to confesse his fault, in that the last, and generall iudgement is to be, not so much for the reward (though there shall bee then an increase of ioy and paine to the soules, and a communicating thereof to the bodies, reedified, and reunited to the soules, their olde tenants) as for a publique honour of the blessed, and for an open shame and contempt of the cursed, when the righteous workes of the former shall be made knowne to their glory; and the dead darke deedes of the later, shall be layd open to their confusion. Then as God by the Prophet speakes, *Reuelabo pudenda tua in facie tua*: I will discover thy skirts vpon thy face, I will shew the nations thy filthinesse, and the kingdomes thy shame; Then his sinne, which now hee hath smothered, for shame of the world, should bee written on his forehead, and published to all the world, to his farre greater shame. Well, said he, to the party talking thus with him, we are neuer like to meete againe, vnlesse we meete in heauen: but you shall heare, that whilst I am able to speake a word, I will bee the same man, in this my denall of this fact.

Rom. 2. 10.

Dan. 12. 3.

Nahum. 3. 5.

Thus being left, they thus held on in their vn-

The Murther done

moveable stiffenesse, till the next day about two of the clocke, when they were brought to the place of executiō, by Charing crosse, ouer against the house, wherein they had given the cause of their punishmēt; the sight of which place before their eyes, might haue stricken an horror into him, though they had had no former thought of the straightnesse of Gods iustice, or sharpenesse of his wrath ouer their heads: but neither time nor place wrought any alteration in them at all, till he that turned the hard Rocke into a standing water, and the flint stone into a springing well, did breake and bruiſe their stony harts.

After their comming thither, and preparing for death; *Wilson*, the more tractable, and softer natured of the two, vpon the ladder, yet acknowledged nothing til being vrged, and pressed by one, sent vnto him, from personages of high place, vpon paine, and perill of damnation, to make the truth knowne, that the fault might lye on the offender, the faultlesse might goe vnsuspected, iustice might be cleared, the world might be satisfied, and God might be glorified; waxed thereupon, *timidus*, & *tumidus*, so fearefull, that, for feare of that threatned daunger, his heart did swell so bigge, as without a vent it would haue burst; then said he, I will tell you all: and so turning to his fellow, and crauing pardon of him, for telling the truth, began in this sort.

Wilson's Confession.

I Confesse, that wee two committed this murther, for which wee are most deservedly to die, and no other partie was a partner

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partner either in the acte, or plot with vs. About a moneth before it was done, wee laid the plot, consulting of the bootie, that was in Sir *Ierome Bowes* his house, to be gotten, and of the facilitie to compasse the same, onely by killing one woman, that vsually staid at home, to keepe the house, when he, and his men were abroad; wee made many a walke that way, before we could finde opportunitie, to work our designe, but oft times (saide he) my conscience did choak me in the enterprise. That day that it was done, we came toward the house: but seeing the coast not cleare before the doore, wee walked backe againe into the fields; vvhether, (my conscience being much troubled within me) I dissuaded *Tesherton* from proceeding any further in our purposed murder; but he answered me that I was a coward, & a beast, & that it were a good deed to kill me. Vpon this his importunitie, back vve came to the house, & at our entring in, found the womā alone; who for former acquaintāce with me, bad me welcome. I turned me to the vvindow,

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and reading some fewe lines on a booke, found somewhat therein, that made me againe to abhorre, and detest the fact: but before that I could vtter my auerse mind from it, *Tetherton* with an iron brought by him, hit the woman on the head, and smote her to the ground. And when shee was downe, I put a cord about her necke, by which wee dragged her downe into a lowe Cellar: there leauing her, *yp* wee came, broke open two doores, tooke out foure bagges of monie, with certaine golden buttons: which done, downe wee went againe, and *Tetherton* with the same iron, gaue her another blowe, that vtterlie bereft her of life. There we left her, and awaie wee went (all being finished in the house by twelue of the clocke) into *London*, by water, and that night, on horses bought in *Smithfield*, out of *London*, to the Countrey, and so along, till wee came to *West-Chester*, where wee were apprehended.

Having thus powred out his heart, and with all the dregges also of diuers other notorious acts, and

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and intents of Robberie and Murther, wherein, with *Tetherton* he had been copartner, he desired, of the partie, that had thus in a sorte wrung him drie, to bee resolved, how deeply hee was touched with this Murther, and how farre hee stood ingaged to Gods vengeance for it. A question it seemed to bee, mooued out of a wounded soule, desirous of some mitigation of his paine, by hearing some extenuation of his guilt. *Quando infixus est animo dolor, haeret fixus in dolore animus.* Sorrowe was in his minde, and his minde was on sorrowe; the least abatement would be most welcome: and some abatement he seekes to heare of, by his dislike of the Murther, & by the performance of the acte wholly by his fellow. Being told, that euery accessary is a principall in such cases, as well before God, as with men, though there were some inequalitye in their sinne; hee replied againe, that euen from the first conception of this monstrous birth, till the bringing of it foorth, hee felt a conflict (*ingens certamen*) within himselfe, betweene the temptation to yeeld vnto it, and the dissuasiue motions, for the auoiding it: his soule was payned within him, like *REBEKA*, whilst *Gen. 25. 22.* the twinnes struggled within her wombe, that made her crie out, Oh why am I thus? Being asked by the same partie, how hee (that was so much distracted before the acte) felt himselfe after it was done? Oh (sayd hee) That I cannot expresse vnto you: my soule was then vpon
E the

The Murther done

The Furies of
hell.

the racke, in torture vnspeakeable: vnspeakeable
indeede, and intolerable too, for the paines of
hell had taken hold of him: where, by that, which
I heard of him, and haue seen in others, I perceiue,
that the Poets did not onely wittily faine, but also
diuinely, and truely assigne, the three Furies of
hell, to bee attendants on Murtherers, and such
heinous offenders, by the names of *Tesiphone*,
Megea, *Alecto*; the first, signifying reuenge of the
murther: the second, a loathing, and abhorring,
in the murtherer, of himselfe, and of all creatures
else: the third, a torment within him neuer cea-
sing. The first, accusing: the second, condemning:
the third, tormenting the soule: for what they
haue in their fictions, and sayinges affirmed, the
holy writings of the Prophets haue confirmed.
What they haue said herein (that

diuini conscia facti

Mens habet attonitos, et surdo verbere cadit.

Who by himselfe much euill doth know,

His soule beares many a secret blowe.)

Or what they signified in their fables of *Titius*, and
Prometheus, and the like, on whose hearts and en-
tralles rauenous vultures, and Eagles continually
did feede, in sacred Scripture is not gaine-saide;
wherein, the guilt of murther is saide there to
watch at the murtherers doore to arrest him. As
God told *Caine*, If thou dost not well, sinne lyeth
at the doore, or to waite at his heele, to pursue
him: as *Dauid* called his touch of *Kriah* his death,
the wickednesse at his heeles, & to occurre euer in
his

Gen. 4.7.

Psal. 49.5.
Iniquitas cal-
canei.

in Sir Ierome Bowes his house.

his eie sight, a rufull, affrighting obieſt, to terrifie him: as the ſame, of the ſame ſaide, Mine iniquitie is euer before me, and my ſinne is euer in my ſight. And which is more then all the reſt, it is a fire, & a worme within the hart, a fire conſuming, a worme gnawing, & fretting it: conſuming, yet not conſumed: gnawing, and neuer ſufficed: an euer burning fire, a neuer dying worme, *Vermis eorum non morietur, & ignis eorum non extinguetur*: both, working inceſſant vexation in the ſoule: inceſſant, ſo as the Prophet ſayes, there is no peace, and vexatiō, ſo as it is like the raging ſea. Firſt is it likened to the ſea; for as *Iob* likens the ſea, to a childe in a cradle, ſwaddled & bound vp, that will not be ſtill, vnleſſe it be rocked: ſo the ſea *quieſcit, minimè quieſcens*, reſts neuer reſting; tumbling and roſſing from ſhoare to ſhoare; and ſo is the troubled cōſcience, there is no reſt in it, by reaſon of ſinne. Let him lie in the ſtilleſt roome, & on the ſotteſt bed he can find, yet ther is a feareful tempeſt euer within him. I remember here, vpon this occaſion, a ſtorie, that a writer worthy to bee credited, telles on his knowledge, how that on a time, when a murder was committed in *Spaine*, diuerſe perſōs ſuſpected for the ſame, were cōuented into one place, & one appointed by a iudge in that Country for the finding out of the matter, to lay his hand, on the breſt of euerie one of them, neereſt to the ſeate of the hart; one of the being felt to pant, & his hart to beat, more then any of the reſt, was charged with the murder, who had ſet a bolder face, & cōurenāce on the matter, the al the other: being charged, he

Elay. 66. 24.

Elay. 57. 22. 21

Iob. 38. 9.

Phil. in loc.
Manlij, pag.
290.

The Murther done

presently confessed it, and sayd; they might easily finde him out by that marke: for his heart was neuer at quiet rest within him, since hee had done the deede.

So fared it with these two: all the way they tra-uailed, yea and after they were conuicted, they bare it out stoutly; but, as *Wilson* confessed, tortured within, with the continuall remembrance of their fact.

It is a common saying, *Mortuus non mordet*, at *mordet tamen*; the dead cannot bite, but they can barke, yea and bawle too: the Ghost of the murdered, haunting the murtherer, cries after him, —*omnibus, umbra, locis adero*—; go whither thou wilt, or canst, I will dogge thee, I will neuer leaue thee. *Pausanias*, in *Plutarch*, may witnesse this, whom the pursuing image of *Cleonice*, did indefinitely vex: or *Nero*, after the slaughter of his mother *Agrippina*; who, notwithstanding his guard, and great store of attendants about his person, yet was horribly affrighted, with the continuall imagined appearance of his mother: so as, complaining, that he had neither friend, nor foe, to rid him out of his torment, and not able to sustaine the same, he laid violent hands on himselfe at last.

Sueton. Vita
Neronis.

Prou. 18. 14.

The spirit of a man will sustaine his infirmities: but a wounded spirit, who can beare it? So intolerable is it, that it hath enforced some, to bewray themselues, and to disclose their guiltinesse, that by deserved death their burthened

in Sir Ierome Bowes his house.

ned and afflicted soules might finde some hoped
ease. *Bodin* writes, that hee saw a man in this case, Anno. 1569
who had slaine his owne wife; the murther was a
long while smothered, and the murtherer vndetec-
ted: but out of the vnnaturall horror of his con-
science, hee discouered it himselfe at last; acknow-
ledging, that night by night he was haunted and af-
frighted with an apparition of his dead wife, which
would neuer suffer him to take any rest. And when
pardon of his offence, and respite of his life, was
offered to him, he refused it; choosin rather to die,
then to liue, in such anguish, as he had endured. I
heard one of those reuerend Iudges, of this Land,
of whome I made mention before, report also as
much, how that in the late discouerie of the fore-
named murther, which had been twentie two yeares
concealed, the offender seemed to feele some ease,
in that it was reuealed; and said, that he would not
liue so long againe, in that bitterness of soule, as
he had liued in, since the killing of his wife, for a-
ny worlds good. The Conscience is the register
to the soule, recording the workes done by it in
the bodie: which long after the doing, remaine vp-
on record; and come afresh to bee remembered,
whē they are least desired, or expected. For, be it that
somewhile, by some externall matters of delight,
and solace, the conscience may be dull, and drow-
sie, *Peccatum quiescat in foribus*, yet in time of
danger, or toward the howre of death, then will it
awake, and play the part of *Iobs* messenger: saying, Iob. 7.
I am left to tell thee; now that the world forsakes

The Murther done

thee, I am left to tell thee, of thy doings: whereby, vnto the naturall feare of death, consuming life, there comes to second it, and to augment it, the dread of hell, tormenting after death, if the life hath bene licentiously led. And so much the more plainly doth it tell, and recite matters past, more sharply reprove, and more bitterly gall the soule, because it was an aduertiser, before the doing of euill, to beware thereof: first it doth *monere*, before it do *mordere*, it admonisheth, ere it checke, accuse, or condemne. For as *Origen* calls it, it is, *optima anima padagoga; qua vel reclamante, vel hesitant, nihil est faciendum*, the best director of the soule in all actions humane; which if it condemne any worke, yea or but make scruple of it, beware to doe it, least presumption leading thereinto, vexation and sorrowe if not despaire followe after. And therefore to them that would feele comfort, or finde peace at their end, and that would leaue a good name behind them after their end, the counsell of Saint *Chrysostome*, is good, To keepe a good conscience, during the time of their life, in all their doings: it will both make their name memorable, when they are gone hence, and be vnto them comfortable, when they are going. For hee that hath not made shipwracke of a good conscience, in time of his life, sailes by the Cape of good hope, at the hower of his death, to the Land of blisse, and happinesse; yea, and before his end, when the euill daies come (as I said) wherein there is no pleasure, *Recordatio bene acta vita, est dulcis nutricula senectutis*, the

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the remembrance of his vpright course, is a good nurse then, to cherish, and refresh him: for though his bodie through infirmitie bee diseased, yet his soule is like *Ierusalem*, at vnitie, and peace within it selfe. Whereas on the other side, such as haue set it forth vpon all aduentures, and so ouerladen it with the ballast of iniquitie, that it hath shrunk and sunke vnder the burthen; when the windes arise, and waters beginne to beate, whereof Christ speakes in the Gospell, they haue no shelter, whereunder to hide their heads: but are *sicut dormientes pueri, spectris somniorum excitati*, saith *Plato*, like sleeping children, awaked, vpon euerie phancie in their dreames, dismaied at the suspicion of euerie insuing danger. Mat. 7.

I haue dwelt longer here, and said more of this point, then I had purposed to haue saide; but yet not so much, as I might say, and as I might say verie needefully: especially, when, now adayes, men looke, and behold their actions *à fronte, non à tergo*, on the fore part, not behinde; seeing, what profite or pleasure they propose before them, nor what damage or grieve they leaue after them: And now, when men will not remember that, in their life, which they cannot forget at their death, That a reckoning must be made of their doings; the reuiue wherof, will then, *etiam ingratis pessimis*, in spite of their heart, come into their remembrance, whereof they will not admitte one thought now into their mind. *Wilson*s troubled spirit, gaue me the occasion

The Murther done

of saying any thing, herein : and the wilfull spirit of precipitation into the like trouble, which possesseth, and leadeth many, offered me iust cause to say so much. As the swine that ranne headlong into the sea, were full of an euill spirit; so be they caried with a full gale of a maleuolous spirit, and misguided with a mischieuous pilot, that launch out into the maine of all vnrighteousnesse, and neuer looke to the compasse, or card, that should, and would guide them a safer course, & to a more restfull port, to wit, a good conscience. If my long Treatie of the vnfortunate, and wofull end, that such trauailers finde, which make shipwracke of a good conscience, cannot be so powerful, as to stay them, in their course; then I wish, no worse issue to them, out of their incurred danger, then *Wilson* had, in whose heart, it pleased the Almighty, at whose rebuke the windes and waues were calmed, to lay the storme; and vpon his confession, and humble supplication, to giue him peace in his conscience, out of an assured hope, through the merits of Christ, to rest in Gods peace, when his life should end, wherein I now leaue him, and come to his fellow. *Tertullian* saith, *Malum alios timore, alios pudore perfundit*, Euill done, makes some afraid, others ashamed: but *Plato* ioynes them together, *Vbi timor, ibi pudor*, Shame accompanies feare. In him that I haue spokē of, I perceiued much feare, & saw little shame: horror possessed his soule, during the cōcealement, and like a fire brake forth at his death, — *quis enim celerit ignem?* In him that I am to mention next, I discern-

Math. 8.

Tertull. apologet.

in Sir Ierome Bowes his house.

discerned little perturbation, that had disquieted his minde formerly; but much shame, that couered his face, when it was acknowledged by his partner. As soone as he heard the other begin to lay it open, and to shew the naked truth, he stood amazed, as one bereft of sense, & speech, by some powerfull object, as when

—— *Lupi Marini videre priores.* Virg.

His impudencie in the deniall, & his resolution (if not vow) to denie it vnto death, which they were ouer-heard to make, on the Fryday night before, did now, in the disclosing of it, turn to his greater shame. But it was all in vaine any longer now to denie it, when his fellow had confessed it: and therefore his fellow being gone, and he readie to follow; like face in water answering face, hee began to looke on him, and agree with him in confession of the fault, and in fashion also and manner of doing it: to wit,

That he did a&t it wholly himselfe: that he gaue her the first blow, in the Hall, with his Iron barre: & after that they had been aboue in the chambers, and got the spoile they looked for, returning downe to the cellar, whether they had dragd her with a coard, he gaue her also the last blow, vvith the same iron, vvhich beat out her brains. Wee vvere the men, that did it, said he, vve only; and of vs, I only the a&tor: but

*Tethertons
confession.*

The Murther done

concerning the first motion thereunto, he dissented from the others tale: saying thus. He is gone, and I hope GOD hath mercie on him, and I desire, that hee will the like on me; but on my death, I take it, that the first motion hereof sprang out of his head. Hee had serued Sir *Jerome Bower*, hee knew the conueyance of his house, the place where his wealth lay, the weake opposition could bee made to our purposes: when hee and his men were abroad, only one woman left at home, to keep the house; the killing of whom, might bee the furnishing of vs, with money inough for all our life time. I apprehended this motion with liking and consent: wee sought opportunitie long, ere wee found any, for the effecting it. In the *interim*, his spirit beganne to faint, and faile him, in the proceeding: but I did partly animate him, with inducements, and partly ouer-rule him with threatnings, so that wee desisted not, till wee had our will; which was, in that sort, as hath beene already saide.

He

in Sir Ierome Bowes his house.

He laboured, in this his speech, somewhat to excuse himselfe, by accusing his fellow, for the proiect; and seemed to those that were neere him, rather to haue *deformatem confusionis, quàm humilitatem confessionis*, as one said of Adam, when hee laid the blame on his wife *Eua*; more ouercast with confusion, then humbled in a lowly confession. For were it so, that the other did propound it, as it is most probable, (the place being better knowne to him) yet could not this extenuate *Tethertons* offence, in that he did enterraine it, maintaine it, stopping his eare against the others disswasions, and being the principall agent, in bringing it to passe. I perswade my selfe, that I wrong him not, in my conceite of his want of true humilitie at his death: & I hope all, that heare what followes, will be of the same minde with me. For after that he had vttered as much, as hee would say of this matter, or of other robberies, and intended murthers, with the assistance of his fellow: he was aduised to kneele down at the Ladder foot, & pray vnto God: which hee refused to doe, saying, hee would pray alone by himselfe, & vpon the Ladder.

And being againe requested, to make confession of that faith wherein he meant to die, before the world: said, he wold die in the faith of God Almighty; refusing to say the Apostles Creed, & denying some of the Articles therein, to be a solid foundation of Christian faith, as namely, Christs descending into hell. Bootlesse had it beene, to reason, or argue the case with him, as the case stood with him then.

Wherefore the endeavour of some neere him, was not so much to crosse his opinion, as to win him to this beliefe, that Christ wrought so much, in his worke of redemption, as was needfull, and sufficient to be done for the sauing of mankind. Whereunto he was drawen to yeeld his assent: desiring, not to be importuned any further therein. Having ascended the Ladder, and published to the world the truth of the murther, hee betooke him to his prayers: whereunto fashioning himselfe, he was willed, to craue the heartie and deuout prayers of the present assemblie, to concurre with him; but answered, no, hee would pray alone: and if any Christians were there in presence, that would pray for him, or with him, those would he not refuse. By which his answer it beganne to appeare, that hee was a man of separation from our Church, and a refractarie schismarick of that Sect, which hath the name of Brownists; as was made most manifest by his further vitering of his phantasticall opinions, held by them, and itifly maintained by him, one of their schollers, at the gallowes; to wit, that we haue in *England*, no Church, no rightly ordered Ministers, no direct forme of Diuine seruice: that he was one of that societie, who are led by the spirit of God, and are the only righteous childre; that he was to pray, out of that spirit within him, and not to vse any set forme of prayer made by man: that the Lords prayer was not to bee saide: first, because it was not made by our Lord, but by man. In which reason being confuted (and

in Sir Ierome Bowes his house.

(and better instructed, that it is in the midst of a Sermon, cōmonly called *sermo domini in monte* whereof both ends, and middle are the Lords own doctrine out of his owne mouth) hee fled to another opinion little better, that it is not to bee saide by men. And when he was vrged, that it was made to be said by some, according to Christs command, VVhen ye pray, say &c. And that, not by himselfe, because the first petition, Forgiue vs, &c. was not lyable to him, that neither did, nor knew sinne: but by sinners, in which number, if hee reckoned himselfe, it was a prayer fit and needfull for him to say: hee answered, that hee would neuer bee brought to say it, for all the reasons could bee alledged. Being demanded, into whose hands hee had fallen, that had thus tutored him: hee saide, hee would not accuse the righteous, nor name any of them. VVill not any man, that heares these things iudge this man, towred with the leaues of the Pharisees, that thought better of themselves, then of others: themselves the holy seede of Abraham, and all other men aliens from Gods They would not in any case set foote within Pilates doore, who was a Heathen, out of a disdainfull contempt of the Gentiles, and a proud preferring of themselves before others, in matters of holinesse: yet they made it a light thing to shed the blood of the innocent: So this fellow, while he is lesse honest, then he should bee, will needes beare himselfe in hand, that hee is more righteous, then he could be; & whē he is not so dutifull as ought a

Math. 5.

6.

7.

Luc. 11. 2.

31. 33.

The Murther done

subiecte, will sort himselfe into the holy ranke of Saints:

Dum vitant stulticia, in contraria currunt.

Ec. 7. 18.

There is no meane with men of so violent spirits, but either they wil goe too farre on the right hand, or too wide on the left; either ouershort, or ouer-gone; either ouer wicked or ouer-iust, contrarie to *Salomons* counsell, Be not thou iust ouer-much, nor make thy selfe ouer-wise: againe, Be not thou wicked ouer-much, nor too foolish: nay, they will bee both at once: which is impossible. This fellow, a bloodshedder, and a Brownist,

Non bene conueniunt, nec in vna sede morantur.

One of them had been inough, to make the world wearie of him: but the binding of both together made him ouer-cumberfome both to Church, and Common-wealth. His impious actions were offensive to the Common-wealth, and his phana-ticke, and foolish opinions were troublesome in the Church. Perhaps hee added one more erroneous opinion to all the rest, that it was no sinne, to offer any violence to such, as were not of his Sect, (I haue heard some of the precisest crew to bee so minded) & that his inhumane (worse then vnchristian) carriage towards others, could not thrust him downe so far towards hell, as this holinesse of his separation could aduance him vp towards heauen. How it pleased God, to dispose of him, I wil not presume to iudge: but sure I am of this, that while he was so wicked, he could not be a whit the neerer to God, for all his humerous schisme; and while

in Sir Ierme Bowes his house.

while he was phantasticall, he was much the neerer to the diuell, being withall so wicked. This I thinke of him, and his like liuing: but I leaue him liuing, and now dead to the Iudge of quicke, and dead.

It is like inough, that other Lands may match vs, with sinnefull actions: but I thinke this Land can hardly finde her match, for manyfolde and schismaticall opinions, some about discipline, some about doctrine, some about matter of faith, some about right adoration, whereof all may carrie some glosse, but most corrupt the text: *Conpremebat, quod prauidebat Paulus*; Saint Paul forewarned that which he foresaw, the ealie and ready embracing of nouelties, in wauering minds, & vnstable heads, to the disturbance of the peace of the Church. To end where I began, turning, and returning my speach to those noble and worthie personages, that haue authority to rule, & reforme both Church & Common-wealth, I humbly craue that they, and Magistrates subordinate to them, will looke that iudgement may come foorth into iustice by zealous execution of lawes, on al that transgresse the, in any presumptuous sort, of what degree soeuer. For howsoeuer men haue power ouer lawes, while they are a making, in time of parliament; yet lawes should haue power ouer men, being once made, & published: & what are lawes without execution of the? & what execution is there without zeale? *executiō* is the life of the law, & zeale is the life of execution. Seeing God doth his part

The Murther done

in discouering murtheres, and such like heinous enormities, putting them into your hands: bee you entreated not to faile on your part, in letting them escape vnpunished. And for maintaining the vnitie and vniformitie of the Church, *Romulus*, & Heathen Rulers have given good example, who would not suffer strange Gods, to bee brought within their Dominions, nor different forme of sacrifices, from the receaued & then vsed customes, to be countenanced, or entertained by their people. In imitation of whom, our Church shal haue more ease in herself at home, more glorie abroad, among strangers, and be more enabled to cherish and nourish her own children, and lesse combred with adulterate broodes, and both Church and Common-wealth shall glorifie God, in your paynes: and God, afterward, in reward of your seruice, shall glorifie you.

Which I humbly do now, and
euer while I live, shall
heartily craue.

FINIS.



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*Acts 8. 13. How should I vnderstand, except some man should
guide mee?*



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